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The Ancient English Holy Week Ceremonial. By Henry John Feasey. (London: Thomas Baker, 1897; pp. 247.) In the English church prior to the Reformation, Palm Sunday was celebrated with processions, in which palm branches, or substitutes for them, were carried about in memory of Christ's entry into Jerusalem. Other ceremonies accompanied this. The stories of the Passion were sung on four of the days of Holy Week, probably a remnant of the mystery play. The *Tenebræ* was sung Wednesday, Thursday, and Friday evenings, originally at midnight. Certain psalms were sung, while the lights were gradually put out except one, which was hid away and then restored amid noisy demonstrations.

On Thursday penitents under Lenten discipline were restored, the chrism was consecrated, the altars were stripped and washed, and the feet of the poor were ceremonially washed.

On Good Friday, after none, came the Creeping to the Cross, in which the cross was revered with genuflections and kissings. This was followed by a Burial of the Cross (the consecrated host being also buried from the thirteenth century) in what was called the Easter sepulcher, whence it was joyfully taken on Easter morning.

On Easter eve the great paschal candle was blessed, the new fire with which it was lighted having been previously blessed. This paschal candle was often of vast size, and so elevated as to tower toward the roof. It was kept burning at all services in Easter week, and on Sundays and great days until Ascension Day. After the blessing of the candle, the baptismal font was blessed in anticipation of the Easter Baptisms.

These ceremonies and related matters are described in this work, with many interesting details. Abundant evidence is given for each assertion, and the writer has produced a most scholarly work, one which will delight all ecclesiologists and antiquarians. It is free from polemical matter.—FRANCIS J. HALL.

La religion et la culture moderne. Conférence faite au Congrès des sciences religieuses de Stockholm le 2 Septembre 1897. Par Auguste Sabatier, professeur de l'université de Paris, doyen de la faculté de théologie protestante. (Paris: Librairie Fischbacher, 1897; pp. 43; fr. 1.) The address considers the problem under these main heads: (1) The central principle of modern culture, which is autonomy or self-government. (2) The relation of modern culture to Catholicism, whose central principle is heteronomy, or dependence upon an